

CHURCH OF GOD *Evangel*



October 27, 1958

But ye shall receive power, after that the Holy Ghost is come upon you.



Protestant Reformation Issue



- *The Thundering Prophet in Evil Scotland*
- *Ambassador of Light*
- *The Positive Side of Protestantism*

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Bulletin Board

If you should be going through a hard place and would like for someone to help you pray, please write to me. I will pray for you until deliverance comes.

—Anna Boyer

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Tucson, Arizona

— — —
We have a Sunday School started in Ravenna, Ohio, 130 E. Main Street, and we desire the prayers of our brothers and sisters in Christ for this work.

—Mrs. A. H. Tribble, pastor

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— — —
If anyone would like for me to fast and pray for you, please feel free to write me. I will do my best to pray the prayer of faith. My address is: J. R. Holt, 3240 Scranton Road, Cleveland 9, Ohio.

— — —
If you have friends or relatives living in or near Roseland in Chicago, Illinois, the Church of God is located at 113 Indiana Avenue, Chicago 28, Illinois.

—J. D. Goldon, pastor

COVER PICTURE

The Disputation at Leipzig in 1519. In the presence of Duke George of Saxony and Prince Barnion of Pomerania, between Martin Luther (at the left) and John Eck.

—Philip Gendreau, N.Y.

CHURCH OF GOD Evangel

Official Voice of the Church of God

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1. In the verbal inspiration of the Bible. 2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor. 4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins. 5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ. 6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost. 7. Holiness to be God's standard of living for His people. 8. In the baptism of the Holy Ghost subsequent to a clean heart. 9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost. 10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son and of the Holy Ghost. 11. Divine healing is provided for all in the atonement. 12. In the Lord's Supper and washing of the saints' feet. 13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years. 14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

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A Thundering Prophet in Evil Scotland

By R. L. Platt

President of Lee College

JOHN KNOX was the chief figure of the Scottish Reformation. His was the voice that taught the peasant of the Lothians that he was a free man, the equal in the sight of God with the proudest peer or prelate that had trampled on his forefathers. It was he who raised the poor commons of his country into a stern and rugged people; who might be hard, narrow, and superstitious, but who nevertheless, were men whom neither king, noble, nor priest could force again to submit to tyranny.

Like many great men of history, Knox was born of humble parents, who possessed neither rank nor reputation, fortune nor favor. The exact place of his birth is unknown. Some contend that it was at Gifford while others say that it was at Haddington.

The century whose opening days gave birth to Knox may be accounted as one of the richest in all the annals of the human race. In its broad compass, this sixteenth century encircled: Elizabeth and Mary, queens; Gustavus Adolphus, soldier; Shakespeare and Spencer, poets; Angelo and Raphael, artists; Calvin, Zwingli, Luther and Melancthon, reformers.

Knox's parents sent him to school at Haddington where he received his preliminary education. After he finished grammar school, he went to the University of Glasgow, where he studied philosophy and theology for several years. He was ordained prior in 1530 and became a teacher at St. Andrews. A study of the fathers, especially of Jerome and Augustine, had shaken his religious opinions, but it was not until 1542 that he became a reformer.

CONDITIONS in Scotland, both politically and religiously, called for a man of Knox's genius. Politically, Scotland was a poor, barren country full of continual broils, dissensions and massacres; a people in the last stage of rudeness and destitution. Religiously, nowhere outside of Italy was the church so corrupt or so shameless in its corruption as Scotland was. The church held in its grasp the largest share of the wealth of the kingdom. The

"Give me Scotland, or I die," prayed John Knox to God. How this great reformer brought that nation to its knees in repentance is one of the most thrilling chapters in the entire history of the Reformation.

lives of the church prelates and priests were scandalous. The churches had ceased to be the resorts of men in need of spiritual grace or hungering for the bread of life, and had become a mere market for trafficking in indulgences, relics, anathemas, and the common clergy were themselves ignorant of the meaning of the prayers which they were paid to mumble. Rulers and prelates sanctioned sin and evil. Darkness was on every hand. No wonder that the people of Scotland—with political corruption on one hand and moral decay on the other—were ready for a reformation. Things must change or the nation be lost. The foul and base murder by the papacy of George Wishart and Patrick Hamilton had aroused the whole nation to a sense of danger.

God had gloriously been preparing the land for the coming reformation. Scotland had received some of the truths of Wycliffe, which had been scattered abroad; Scottish students visited Wittenberg and learned of Luther and Melancthon.

After the death of George Wishart, the castle of St. Andrews was opened as a sanctuary for all who were seeking a refuge from the rulers of the church and the state. Knox was one of the first to enter the castle. It was there that he felt the mighty call of God. The suddenness of the appeal from God completely unmanned him. He burst into tears and hastened to his closet, where we may well believe he sought the will of God in his life. The result was that he was led to take up the ministry which he laid down only with his life.

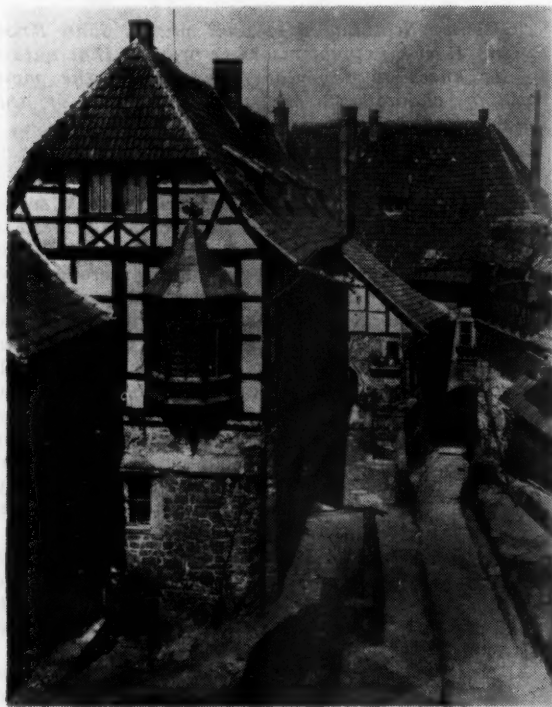
Upon receiving the call of God for service, Knox went forth to engage in a controversy with the papist Dean Armand, and to deliver a sermon exploding papal doctrine concerning justification. So eloquently did he defend himself that one person present at one of his discourses cried out, "Others lopped off the branches of papistry, but Knox strikes at the roots to destroy the whole." Knox was not one to mince words, wink at errors, court favors, or seek popularity. Having in his possession a good God,

(Continued on page 10)

Ambassador of LIGHT

By Martin Miller

How a converted Catholic priest dared to oppose the most powerful organization of his time to bring about religious liberty.



Wartburg—Martin Luther brought to tower by Elector Frederick of Saxony, who feared for his safety.
—Ewing Galloway

DARKNESS! SUCH DENSE darkness it could almost be felt. But dawn was not far off. Any moment now the clock would strike—God's clock of time, tolling out the hour of the great dawn of spiritual light.

For centuries humanity had been groping . . . groping . . . groping. Occasionally a few rays of light were seen, but they usually faded as quickly as they appeared; but this great sunlight of God was at last to burst forth undimmed by Satan's clouds of spiritual darkness. The Reformation was on, led by Martin Luther.

A son of Hans and Margaret Luther, Martin was born in November 10, 1483, in Eisleben, Saxony. His early childhood and preadolescent religious

training was Orthodox Catholic, and the village master spared neither hand nor rod in teaching the child the Decalogue, the Lord's Prayer, and the Apostles' Creed, as well as rudimentary reading, writing and Latin grammar.

His was a peasant heritage, Martin's father having been a poor miner; but the parents sent the boy away to school at Magdeburg when he was fourteen years of age. As was often done in those times, young Luther supported himself in school by singing or begging at the doors of homes in the community. This continued until he was taken under the care of a certain Frau Cotta.

By the time he was ready for the university, his father's financial means had improved and he assisted Martin with his expenses at the University of Erfurt, where he received the degrees of B.A. and M.A. in 1502 and 1505, respectively.

As a child, Martin Luther, because of his training, held God not as a friend of children, but as a stern judge who sought vengeance instead of extending pardon and forgiveness. This deeply troubled the lad and was perhaps a psychological factor in shaping his personality for his great work of leading darkened souls to the light of God's love and mercy.

Hans Luther was disappointed in his son when he renounced the study of law and entered the Erfurt Monastery in 1505. Before embarking upon the study of divinity, youthful Luther placed the salvation of his soul in Mary, the Blessed Virgin, but one day he read the now familiar Bible quotation: "The just shall live by faith." He began his spiritual study as he said ". . . for no other reason than to serve God and to please Him in eternity."

During his study at the monastery—when Martin fasted for days at a time and spent many sleepless nights in study and prayer, seeking freedom for his soul—bondage—Luther was ordained priest (1507); and still he was dissatisfied with himself in his relationship with God. In 1508 he received his first theological degree at Wittenberg, where he had studied while lecturing, having gone there only eighteen months after his vows at the monastery at Erfurt.

In the meantime, Staupitz, head of the Order of the Augustinians, had selected Martin and another priest to go to Rome with the objective of reforming the Order, or at least curbing some of the debaucheries. To his dismay, Luther found Rome

more degraded and corrupt than Erfurt. Up to this time he was still a devout Catholic, but his burden-laden soul cried out the more for relief, which seemed to flee.

"The just shall live by faith." These words struck him time and again, and again and again Luther was seeing the futility of seeking forgiveness by works. His trip to Rome showed him that, yet the full meaning of justification by faith had not completely dawned upon him. It wasn't until after he took the Doctor of Theology degree in 1512 that Luther became a clear-seeing "faith" man. While lecturing and studying Paul's epistle to the Romans and trying to reconcile his belief in God punishing sinners (although a priest, his conscience still was condemned before God) and the righteousness of God, the light burst forth upon his soul that it was the righteousness of God accepted by *faith*, of which Paul was speaking. Those justified by faith should live! Henceforth the priest was a new man. He was the Reformer! Luther the Catholic was dead! Luther the Reformer lived in his stead!

Martin Luther was a new man in the pulpit! His soul was aflame, and he held high the torch of God's love. Students flocked to his classrooms and monks and Wittenbergers thronged his services.

At the University he was a new light!

Pointing out the difference between the law and the Gospel, Luther refuted the erroneous opinions prevalent at that time that man could merit the forgiveness of God by observing the Law. Rather, humanity could be saved *only* by faith, and this salvation was provided by Christ in His death on the cross.

Prominent monks and doctors of theology of that day officiated in their various positions for years without having read the Bible. Such as this Martin Luther was to change. He made the Bible the center of every sermon from the pulpit, every reprimand of erring monks, every lecture at the University, and every round-table discussion—in fact, of his very living and being. He mastered Hebrew and Latin that he might better know his Bible in the original.

It was no uncommon thing during this period for a church official to sell indulgences (forgiveness of sins and oftentimes for no other purpose than to raise needed cash. Against this practice Doctor Luther unleashed a number of denunciatory sermons, to the dismay of the bishops and other church officials. Not only this, but on October 17, 1517, he nailed to the Castle Church door ninety-five theses denouncing the sale of indulgences and inviting debate on the matter. The next day multitudes were to assemble at the Castle Church to celebrate All Saint's Day and to view the thousands of relics on display there.

The heart of this far-reaching doctrine was, in paraphrase, that forgiveness comes through repentance and faith in the atonement of Christ, and that a soul cannot escape the penalty of sin by indulgences.

Thus, Martin Luther, though not fully realizing

it at that moment, severed the tie binding him to Romanism. The clock had struck! Luther had embarked upon a journey from which there was no turning back.

Copies of the new doctrine were quickly scattered over the entire Christian world, being translated into many other languages.

Luther even appealed to the Pope to stop, or at least curb the sale of indulgences, but to no avail. So he stood all the more firm in opposing the corruptions of the Church.

The following year the Pope ordered Luther to come to Rome within sixty days to answer the charges of heresy that were piling up against him.

Elector Frederick, a church man of national power, influenced the place of trial to be changed to Augsburg in Germany, Frederick promising to pay the expenses. This trial Luther won, but others were to follow.

Meanwhile, Rome was getting impatient with the bold priest and the greatest desire of Pope Leo X

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LUTHER NAILS HIS THESES

Martin Luther nailed his 95 Theses to the door of the Castle Church in Wittenberg on October 31, 1517. The Theses asked for a theological debate on the question of indulgences. This day is generally considered to mark the beginning of the Reformation.

—Religious News Service Photo



GIANTS OF THE REFORMATION

Shown here are six giants of the Reformation. In center is Martin Luther (1483-1546) German; and above him John Wickliff (Wycliffe) (1320-1384) English. From Wickliff, clockwise, are: Jerome of Prague (D. 1416) Czech; John Knox (1505?-1572) Scot; John Calvin (1509-1564) French; and John Huss (Hus) (1369-1415) Czech.

The Positive Side of Protestantism

By R. H. Gause, Jr.

Professor, Lee College Bible Department

BY ITS VERY NATURE, Protestantism should be positive and not negative. Too much emphasis has been given to the oversimplification of its meaning as "pro-test-tant." This is misleading, and it depends too much on the English spelling of the word as a key to its etymology. A more basic study of the word indicates that its basic meaning is that of a proclamation. It is an affirmation of truth. The fact that the affirmation of the truths of Scripture contradicts the errors of false religion naturally brought about the fact that Protestantism has many times been forced to a negative denunciation of error.

The core of Protestantism's proclamation is theological; it is commonly identified by three theological tenets: (1) justification by faith alone, (2) the absolute authority of Scripture, and (3) the universal priesthood of all believers. The one word which may be taken to characterize the spirit of these tenets is freedom. It is freedom in its only true meaning—freedom under God. Any other concept of freedom is anarchy. This freedom of man's soul and spirit naturally expresses itself in all the areas of man's concern; therefore, Protestantism is to be associated with all movements of freedom in man's history since the Reformation. Historically, this may seem to be contradicted; this is true in some individualistic examples. The point made here, however, is that the philosophy of the Reformation had in it the elements that could not leave the status quo of education, sociology, politics, etc., as it was. All of the leaders were men of their times and did not make the more mature and consistent conclusions which their followers were to make. This explains some of their inconsistencies between philosophy and practice.

They expressed many thoughts that contradicted the system under which they lived; these expressions later became the bases of changes of the systems. This was inevitable, because the spirit of Protestantism is a self-criticizing and self-correcting spirit. This was inevitable also because a free soul cannot tolerate tyranny. This revolt may not come in any one generation, but it must come as long as souls remain free.

The first step in Protestantism should be in identification; here we must be positive and not negative. The tendency is to identify as Protestant those churches that have historical connections with the Reformation groups. This type of identification is untenable. This identification is on a flat, horizontal plane. It is the same thinking that afflicted the Jews in Christ's day who thought themselves to be God's children because they were the fleshly seed of Abraham. It is the same type of defense used by the Roman Catholic church in claiming to be the only church. Protestantism's identification must be a spiritual principle which identifies according to spiritual harmony with the Reformation. This demands that any group that forsakes the tenets of Protestantism loses its place as a part of Protestantism regardless of historical connection. This principle also provides that any group that accepts these principles is Protestant. This is a spiritual or vertical line of identification; it descends from God as does all spiritual identification.

This principle is of the spirit of Protestantism for another reason; it opposes bigotry. Bigotry is always based on false concepts of importance and standing. This principle destroys all such in favor of the one important thing, and that is acceptance within the standards of divine will. It is true that bigotry has had its day within the bounds of visible Protestantism, but the spirit of Protestantism forbids it.

THE POSITIVE proclamations of Protestantism may be grouped in three groups: (1) theological, (2) educational, and (3) political. This terminology is chosen deliberately, rather than "spiritual, intellectual and political." The reason is simply that Protestant theology regards all these as spiritual. There is no such thing as separating these concepts; both the intellect and the political relations are spiritual concerns of the Christian.

Protestantism is the spirit and movement of freedom. This freedom is based on the theological tenets of Protestantism. These tenets demand the consistent freedoms of mind and will as in education and politics. The first proclamation of Protestantism, then, is theological; this theological proclamation was stated earlier in this paper. Let us examine this position. The doctrine of justification by faith alone sets the soul free from sin and the conscience free from the sense of guilt and condemnation. It frees the soul from legalistic bondage and releases it into the freedom of a soul in its right relation with God, its Creator. Such a free soul cannot tolerate overlordship among men. Acceptance of the absolute authority of Scripture frees the soul and mind from the bondage of tradition. Tradition places a layer of debris over the purity of Scripture which must be cleared away before the mind and soul of man can be released from weighty man-made obligations. Protestantism simply emulates the Spirit of Jesus Christ when He said, "Ye have heard that it hath been said by them of old time . . . , but I say unto you. . . ." Christ took men back to the original Scriptures as final authority for faith and practice; this is the spirit of Protestantism. This freedom cannot tolerate the stifling of honest and reverent inquiry on the part of men. The freedom of man's approach to God comes from the Biblical doctrine of the universal priesthood of all believers. This gives man the freedom of access to God in prayer and praise; it cannot tolerate the bondage of an earthly priesthood. Dependence on a clerical priesthood for acceptance in the sight of God enslaves mankind to the priests; this is the very essence of totalitarianism. This is no conflict with the Old Testament priesthood because the doctrine of the universal priesthood of all believers has its foundation in Exodus 19:5, 6, which is quoted in 1 Peter 2:9. When one man or one group of men stand between other men and God, the essentials of tyranny exist, and Protestantism breaks this barrier by the proclamation that all men may come boldly to the throne of grace.

These three tenets are the bases on which Protestantism has transformed the societies it has affected. It would hardly be historically correct to say that the Reformation brought about the Renaissance or

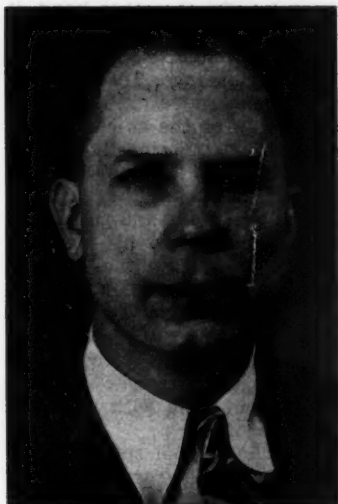
that the two were coextensive. On the other hand, it may be safely said that the stifling conditions under the Roman Catholic Church brought about the reaction that produced the Renaissance. This reaction was composed of two elements of revolt. The first element of revolt was made up of the so-called free thinkers, who revolted against all authority. Theirs was the rationalist's answer to spiritual, intellectual and political tyranny. It was an answer that brought about anarchy spiritually, intellectually and politically, and man found himself in bondage to his own depravity. It was in effect no answer to the problem at all. The second element of revolt was the Reformers, who were "free thinkers" under God. Theirs was a Biblical revolt against spiritual, intellectual and political tyranny. The rationalists destroyed, but did not replace; the Reformers destroyed but replaced the broken idols of Romanism with spiritual, intellectual, and political freedom.

We have already considered freedom spiritually or from the theological standpoint. We turn now to a consideration of freedom educationally and politically. Probably the outstanding contribution here was educational; the political was longer in its fruition.

The basis of all intellectual and educational freedom is truth. The Protestant approach to this is to start with the Bible as the one Book of absolute truth. It is not the only statement of truth, but it is the central statement of truth. All other statements of truth must harmonize with it. This respect for the Bible demands that it be studied; this, in turn, primes the mind of man for other educational pursuits. The Bible is a book of such breadth that the serious student of it cannot ignore the world about him. The Bible compels him to study it.

Protestantism lived up to these demands in the days of the Reformation and is living up to them today. The centers of the Reformation were also great centers of education and its leadership consisted of men who commanded the respect even of their enemies. Basle, a gathering point of Reformation leaders, became known as the "Athens of Switzerland." The university at Geneva was an outgrowth of Calvin's leadership in that city. Geneva "became a sort of training school for protestant missionaries. . . . It was a city of refuge for the persecuted from Italy, England and France, and it thus acquired a cosmopolitan character, and the love of learning was fostered." (*Encyclopedia Britannica*) During this time, Calvin presented to the city government of Geneva a plan for compulsory education. His main emphasis was religious training, but this only illustrates the Protestant philosophy that Biblical knowledge primes the mind of the individual for broadening in other areas. The Reformation in Scotland contributed a great deal to, if it was not directly responsible for, the birth of the University of Edinburgh. Melancthon, who presented the first systematic statement of Reformation theology, partook of the Renaissance spirit in intellectual pursuits. He was teacher at Wittenberg, the "school of the nations."

(Continued on page 13)



TEN KINGS

GO TO WAR

By Clyde C. Cox

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army," Revelation 19:19.

THE SYMBOLIC BEAST out of the sea had upon his seven heads ten horns and upon the horns ten crowns (Revelation 13:1). The ten horns are ten kings which receive power as kings one hour with the beast (Revelation 17:12).

THE TEN HORNS

As the beast emerges from the sea of people (Revelation 17:15), the kings have their crowns symbolic of their kingdoms; later John saw the beast and the woman that sat upon the beast; the beast yet retained the ten horns but no crowns. Why no crowns? The ten kings have formed with the beast and the red dragon a pact or agreement, as the confederated empire, and also conceded to the image ecclesiastical order and the commercial system formed under the second beast out of the earth (political empire), and God has put in their hearts to fulfil his will, and to agree, "and give their kingdom unto the beast, until the words of God shall be fulfilled" (Revelation 17:17). Therefore, the ten kings have authority only as kings with the beast, and will reign under the political confederated system.

The beast out of the sea having seven heads and ten horns is identical with the beast that the great whore sitteth upon, having seven heads and ten horns, but minus the ten crowns (Revelation 17:3, 7). Also the beast is identical with the white horse rider, and the second beast with the red horse rider (Revelation 6:1-4). The ten kings "have one mind" and shall give their power and strength (crown and kingdom) unto the beast (Revelation 17:13). Their kingdom and crowns are absorbed in the confederated kingdom, and the ten kings have committed fornication with the great harlot, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS

OF THE EARTH" (Revelation 17:2, 5). The kings are compelled to force the ecclesiastical system of image worship upon their subjects; those refusing will be killed.

The ecclesiastical Babylon and holy Rome idolatrous worship is revived in the feet of the image under the beasts and the ten toe kingdoms. The woman is made up of the "apostate religious groups" that have conceded to the image worship of the beast out of the sea. The woman is full of the blood of the true church, the blood of the prophets, and the blood of the martyrs of Jesus, and will drink the blood of the tribulation saints that are killed for the Word of God and the testimony of Jesus (Revelation 6:9; 7:14).

THE WOMAN KILLED

God has also put in the hearts of the kings to hate the woman and to kill her. "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire" (Revelation 17:16). This is the first internal rift noted in the political empire. The ten kings have indignation in their hearts against the great whore; they may not be aware that God put that division in their hearts. God has selected the ten kings to destroy ecclesiastical Babylon as He selected Jehu, the captain of the hosts, a wicked prince that made Israel sin (1 Kings 16:2) and provoked the Lord to anger, to bring about doom to the house of Ahab and the Baal worship in Israel. The slaying of Jezebel is a typical death of the great whore, because she has made all nations drink of her cup of indignation and of the abominations and filthiness of her fornication.

The political empire is still intact; however, the woman referred to as "that great city which reigneth over the kings of the earth" is evidence that the ecclesiastical Babylon system has exercised control over the kings, gaining political advantages over the confederated empire. In a matter of this nature, under

dictatorial leadership, a political purge takes place when the minority opposes the majority. In order to purge his kingdom of any disloyal suspect or treacherous elements, the beast has placed the ten kings over the empire army, to purge the kingdom and regain political prestige. They fulfill the will of God in destroying and burning the great whore with fire.

The great whore, the woman that rode the beast, and was dressed in purple and scarlet, is dead. Worship of the image has ceased, the temple is under

COMMERCIAL BABYLON

military observance of the ten kings; they have caused the sacrifice to the beast to cease, and the temple is emptied of the defilement of idolatrous ceremonial service. Why did God take part in the destruction of the ecclesiastical system? It is near time that His Son will return to earth as King with all His saints (Jude 14) to reign on earth (Revelation 5:9, 10) for one thousand years (Revelation 20:4), and they will reign in the beloved city (Revelation 20:9). "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (Isaiah 24:23).

Commercial Babylon is also a great city, and has become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. The messenger angel said, "Babylon the great is fallen." The earth has drunk of the wine of the wrath of her fornication, and the merchants of the earth are waxed rich through the abundance of her delicacies.

Jerusalem is mobilized. The city has become headquarters for the armies of political Babylon. Also the city has become the dwelling place of devils and of every foul spirit. The trinity of hell, the dragon and the beasts, have set up their throne in the city; the ten kings have mobilized the armies of the earth in Palestine to wage the Armageddon battle against the coming King of glory.

God will employ a softening-up policy in His strategy of war against the beast kingdom and the armies. God will loose the seven angels having seven vials full of the great wrath of indignation; the seven last plagues will weaken their might by means of a preliminary aerial bombardment, and make way for the invasion from the midheaven. The plague bombardment will be as follows: the first plague covered men with noisome and grievous sores. The second plague was upon the sea, and it was turned into blood, as the blood of a dead man. The third plague fell upon the rivers and fountains of water, and they became blood. The fourth plague was upon the sun, and men were scorched with fire. The fifth plague made a direct hit upon the seat of the beast and his kingdom was full of darkness, and they gnawed their tongues for pain. The sixth plague fell upon the great river Euphrates, one of the four rivers flowing through the garden of Eden, curving near the site of the old Babylon city; the river is dried up, that the way of the kings of the east might be prepared unto the battle of Armageddon. The seventh plague was poured out into the air, causing a great earthquake, such as

was not since men were upon the earth; the great city was divided into three parts, and the cities of the nations fell, and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath.

The winepress of wrath is symbolic of the last seven plagues, and blood will flow during the great plagues out of the winepress even unto the horse bridles, by the space of a thousand and six hundred furlongs, measuring two hundred miles.

In one hour has fallen that great city that has made the merchants of the earth rich and forced the nations to concede to her "trademark" of the

FALL OF COMMERCIAL BABYLON

beast, for without the mark none could buy nor sell. The ten kings that destroyed ecclesiastical Babylon now stand afar off for fear of her torment, saying, "Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come." She said, "I am no widow, but a queen"; the kings of the earth have committed fornication with her, and will greatly bewail her at her death. Her glory has reached unto the heavens, and gone unto the ends of the earth, and there is none like unto her. Two are down and one yet to go, the political Babylon empire.

Political Babylon is shaking in her boots, the death knell has sounded for ecclesiastical Babylon, and for commercial Babylon, and is sounding for her death. The confederated empire is crumbling; her foundation of reliance was greatly shaken during the aerial bombardment of plagues. The world gentile system formed in the great image vision is headed for the gentile graveyard, with the markings, "Here lies the terrible image, soon to be joined by its captain, the devil himself."

The beast kingdom is filled with great anxiety; Jerusalem has become a defensive barrage, the army no longer takes the offensive in battle. During the sixth

THE LULL BEFORE THE STORM

plague the river Euphrates was dried up; here God was helping the armies in mobilizing their strength, and a way was cleared for them to march to the battlegrounds of the hills and valley of Megiddo, to intercept the armies of the coming King of glory. The hills and valley of Megiddo have been the location of many battles; the Armageddon battle will be the last conflict to be fought there.

Christ will take the initiative in the battle. "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war (coming to wage war)" and to judge the nations (Revelation 19:11; Matthew 25:31-46).

The one-time royal army of the beast is now droopy, befuddled, and mentally dismayed, full of sores and their mouths full of blasphemous bitterness against the God of heaven. They cross the river Euphrates under the plague-ridden kings, and gather in the valley of battle with watchful eyes toward heaven. The two beasts remain in Jerusalem in a desperate effort to hold the political empire together, but the coming Christ will reign in the city and take over

the temple, and will sit upon the throne of David and order His kingdom throughout Palestine.

The Lord of glory will smite the beast kingdom with the brightness of His coming, "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle" (Zechariah 14:3). He shall smite the nations with the sword of His mouth. The goat nations and the armies of the beast are destroyed and the fowls are filled with the flesh of the ten kings and their armies (Revelation 19:17-21).

Christ will descend upon Jerusalem and lay hold upon the beast, and with him the false prophet that wrought miracles before him, with which he deceived

DOOM OF THE BEASTS

These both were cast alive (not killed) into a lake of fire burning with brimstone (Revelation 19:20). This brings to an end the reign of the beasts, his political system of the world gentile empire; the little stone has fallen upon the feet of the image vision, breaking to pieces the entire image body.

The two white-horse riders meet for the first time in a battle; the rider with his bow is defeated and his kingdom demolished. The King upon His white horse and His armies upon white horses will ride the range for Jesus here upon the earth for one thousand years. And in that day "shall there be upon the bells of the horses, HOLINESS UNTO THE LORD" (Zechariah 14:20).

The red dragon will be bound at the close of the battle and be cast into the bottomless pit and sealed up for one thousand years (Revelation 20:1, 2). He

DOOM OF THE DRAGON

is not to be destroyed at this time; he must be reserved in prison until after the reign of Christ on earth, then be loosed for a little season. He will go out and deceive the sheep nations that were favored to enter the kingdom age, and will gather them together for the last battle of Gog and Magog, to fight against the camp of the saints reigning upon earth in the beloved city, Jerusalem. God will rain down from heaven fire and devour them; they will become as ashes under the saints' feet.

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Revelation 20:10).

A THUNDERING PROPHET IN EVIL SCOTLAND

(Continued from page 3)

a good conscience, and a good cause, this preacher of truth and righteousness went forth in courage, victorious for God and Scotland.

THE PATH OF DUTY was not an easy one. God raised him up for a great work, and so He must refine him and purify him in the fire of great suffering. St. Andrews Castle, where Knox had done such a great work for truth, was besieged by the French fleet and was forced to surrender. The vanquished were carried away to serve as galley

slaves in the French fleet. The life of a galley slave was peculiarly calculated to crush the very spirit out of man. It was brutal punishment. The men were chained together and to their oars with insufficient room for any muscular action, sometimes under a stifling deck; compelled sometimes to labor at the oars without stopping for twenty-four hours. Their food was placed at their mouth by their masters. The slightest relaxation of effort was visited by stinging lashes; if one sank exhausted, he was speedily thrown overboard, and another chained in his place.

Later Knox writes, "In this town and church—speaking of St. Andrews—God first began to call me to the dignity of a preacher, from which I was reft by the tyranny of France, by procurement of Bishop, as ye all well know. How long I continued prisoner, what torment I endured in the galleys, and what were the sobs of my heart." It is true that God's servants must suffer from God's enemies for God's truth—Daniel in a den of lions, and the Hebrew children in the flames of fire; Stephen dying from the blows of an infuriated mob, and Paul chained in a Roman cell and martyred; Peter ascending to glory from a tree of crucifixion, and John an exile on Patmos' lonely isle; Cranmer and Bradford expiring in flames and Hooper on the scaffold; Tauler cast in the Strasburg cathedral, and Latimer in the London tower; Huguenots persecuted in the hiding places of the Pyrenees—and so all down through the ages we suffer with God that may also be glorified with Him. But though in chains and racked with fever during his confinement, Knox used his pen to propagate truth. He wrote many treatises on religious questions.

ONE DAY WHILE the vessel in which Knox was a galley slave lay near St. Andrews, Knox caught a glimpse of the town spire, and with genuine enthusiasm broke out triumphantly and said, "I see the steeple of the place where God first opened my mouth in public to His glory and I am persuaded, however weak I now appear, that I shall not depart this life till my tongue shall glorify His holy name in the same place."

Upon his release from the French, Knox directed his course to England where he was appointed to preach at Berwick and at Newcastle, and became one of the Chaplains of Edward VI. For the boldness of his discourse, he was several times called to account, but was able to vindicate himself. On the accession of Queen Mary, he fled from England to Dieppe and passed thence to Geneva, where, after taking part in the memorable trouble at Frankfurt and after a short visit to Scotland, he became pastor of a small English congregation. The two years of his residence at Geneva in the society of Calvin, Beza and other learned men were the happiest years of his life. While in Scotland, he had been cited to appear before an assembly of the clergy to be held in Edinburgh, and after his return to Geneva, the citation was renewed and he was condemned to be burned in effigy. Against this condemnation, he published the "Appellation of John

Knox." He also wrote a tract, entitled "The First Blast of the Trumpet," against the monstrous regiment of women, a vehement attack on the political government of women. At that time Mary of Guise was regent of Scotland, and Mary Tudor was Queen of England and the nearest in succession to both thrones were females. Knox also preached and wrote against the lax morals and dress of the women around the court.

While Knox was in Geneva, the agitation was becoming more and more pronounced, and humble Scottish folk were becoming deeply concerned in religious questions. Pious ballads circulated among them, some of the songs expressing complete trust in Christ's crucifixion as:

*I call on thee, Lord Jesus Christ,
I have no other help but thee,
My heart is never set at rest,
Till thy sweet words comfort me,
A steadfast faith grant me therefore,
To hold by thy word evermore,
Above all things never resisting
But to increase in faith more and more.*

These songs revealed the fact that the old church as ark of salvation had lost its appeal to many people. In its place had come the teaching that salvation was gained only through the merits of Christ whose role as Saviour was set forth in God's Word.

KNOX RETURNED from Geneva in May 1559, a thundering prophet of God's Word, who feared neither noble nor sovereign. The queen regent had laid her plans for the forceable overthrow of the reformation. At a convention of the nobility and clergy in Edinburg, all the demands of the Protestants were refused. Several of the reforming preachers were summoned to appear at Stirling for trial, but by orders of the regent were prevented from attending and then outlawed for their failure.

Knox hastened to meet them at Perth, where he preached against the idolatry of the mass and the veneration of saints. At the conclusion of the service, there was a violent outbreak. The images in the church were demolished, the pictures torn down from the walls and trampled under foot. The holy recesses were invaded and the multitude did not stop until they had laid in ruins the houses of the Friars. The queen regent advanced upon Perth with an army, but found the Protestants were well prepared for resistance. Proposing terms of accommodation which were accepted, the Protestants in order to consolidate their strength formed a religious band or covenant and began to be distinguished as the congregation, and their leaders as lords of the congregation.

Knox, through his own personal devotion to truth and God's might, had won the victory for the reformation. His work is now done. His hands may now rest. His eyes may now close. His heart may now cease to beat. On November 24, 1572, summons came to him from the great Captain of his sal-

vation to lay aside his sword of warfare for a fadeless chaplet of victory; which summons he gladly obeyed, like Paul reviewing his course with joy, hear his words just before his spirit took its flight to enjoy eternal reward, "I profess before God and His holy angels that I never made merchandise of the sacred Word of God, never studied to please men; never indulged my own private passion or those of others, but rejoice in the testimony of a good conscience." As his remains were lowered to their last resting place in the old church-yard of St. Giles, the Earl of Morton could be heard uttering these words, slowly, "Here lieth a man who in life never feared the face of man; who hath been threatened with dagge and dagger, but yet hath ended his days in peace and honor."

AMBASSADOR OF LIGHT

(Continued from page 5)

now was to set the stake fires blazing. In fact, he sent Miltitz in 1518 to bribe Frederick into betraying Luther, but the envoy wrote the Pope that it would take an army of 25,000 to get Luther out of the country. Luther agreed, however, to apologize to the Pope if his language had been too harsh. Miltitz left Germany believing Luther was quieted.

On November 9, 1518, the Pope issued a bull or an official letter from the Pope condemning the professor, who agreed to remain quiet on the subject of his theses; but this did not last, for John Eck, a constant enemy of Luther's from 1517 to 1543, attacked the Reformer's theses. Karlstadt took up Luther's side and the fight was on anew. They engaged in debate at Leipzig, Luther eventually joining in.

The final breaking point was nearing, because Luther knew the Pope was not infallible and he dared to so assert. The fearless Martin dealt a deathblow wherever possible—in pulpit, or lecture platform, or with pen and ink. He had strong support from honest souls who had long believed his way but lacked the courage to defend their belief until Luther's bold stand. The controversy was spreading. People of all classes were taking up the issue, some refuting, others defending.

In 1520 three very important treatises came from the pen of Luther. In the first, "To the Christian Nobility of the German Nation," he described the universal priesthood and renounced any select group of priests. Held as a great historical document, this treatise had a profound effect on the religious and national development of the German people. The second, "Babylonian Captivity," made Rome the captor of the rightful freedom of the individual to partake of the sacraments, which Luther avowed were only three—baptism, penance, and the Lord's Supper—instead of the seven proclaimed by Romanism. "On the Liberty of the Christian Man," the third of these storm-raising documents, proclaimed the liberty of the soul in the service and worship of

God, and the study of the Bible.

Such a storm Romanism had never seen! The indomitable Luther had to be quelled if possible. Accordingly, the Pope signed a bull on June 15, 1520, excommunicating the heretical professor. Many of Luther's books and pamphlets had been burned and his name cursed by the Pope and his henchmen. In his dramatic style, the leader of this new religious doctrine retaliated. He called a meeting of his followers and on December 10 publicly burned the papal bull, along with other canonical laws of the Pope. This was it! Luther had finally, positively, and completely broken with Rome. This has been called the boldest act of the fiery Reformer's stormy career. The only alternative left for the pope was to execute the excommunication decree when the grace period expired, which he promptly did on January 3, 1521, cutting off from the church both Luther and all his followers (who were called Lutherans.)

The new Emperor called Luther to his first Diet at Worms to defend his doctrine and views, his majesty promising safe return for the devout son of Hans. Near Worms he was warned by friends of the danger of his life, but the dauntless monk declared, "I shall go to Worms, even if there were as many devils as tiles on the roofs." And go he did.

Tired from the long journey, but with eyes and soul aflame with the zeal of God, the Reformer acknowledged his writings and when asked to recant or revoke all or even part of them, he cried, in substance, "Let me be refuted and convinced by the Scriptures or by the clearest arguments; otherwise I cannot and will not recant. It is dangerous to act against one's conscience. Here I take my stand; I cannot do otherwise, so help me God! Amen!"

With this statement, Luther became an outlaw in his native land for the rest of his life. He was to be captured wherever found and sent to Rome for burning at the stake. All his writings were ordered burned and to possess them was forbidden. Any assistance to Luther was punishable by death.

But God had other plans for the Reformer. For his own safety, the outlawed prophet allowed himself to be held captive and hidden for nearly a year at Wartburg, during which time he translated the New Testament from the Greek into German. This helped weld the many dialects of the German language into one tongue, producing modern German. To this day Luther's translation is to the Germans what the King James Version is to English-speaking nations.

The new religious order was getting out of hand without the guidance of its inspired leader. Disregarding his own safety, Luther returned to Wittenberg and delivered a series of sermons to quell the rioting. He emphasized inward transformation rather than outward demonstration or destruction.

When Hadrian VI succeeded Pope Leo in January, 1522, the imperial government ordered Frederick to execute the ban on Luther, but the Elector refused to take the necessary steps. He foresaw new forces

arising and knew only one person who could control them, and that man was Martin Luther.

In the Peasant Revolt, which reached its climax in 1525, Luther suffered his greatest loss of prestige. Thinking the peasants were seeking the reforms which he expected as a natural development of the Reformation, Luther championed their cause at first; but when he saw the extremes to which it was carried, he denounced the bloodshed and havoc the rustics were wreaking, charging the princes to rise and crush the rebellion.

Many of his friends forsook him after this, laying the blame on the monk's shoulders and charging that he turned against the very group whose cause he had so recently championed. His enemies debased him with such titles as "The Unmasked Beast, Luther."

Although emerging from the Revolution with diminished esteem and respect on the part of the Commoners, Luther continued to mold and direct the affairs of the new religious order with untiring vigor. Among all the other precepts which he taught contrary to Romanism was the right of the priest to marry. This doctrine reached into the convents and soon the nuns began leaving in search of husbands. One such follower of the Doctor's teachings became his wife in 1525. She was Katherine von Bora. Credit can be given her for at least a generous share of the Reformer's financial success later because of her wise management of the household.

The old regime of religion was tottering, but the new was often beset with dissensions and problems that required the skill and wisdom of the learned doctor. He gave the local churches an order of worship. He wrote the "Smaller Catechism" for the peasants and the "Larger Catechism" he composed for the clergy.

In 1529 Luther and Zwingli, the Swiss reformer, met in conference to endeavor to unite the two movements, but they disagreed upon views concerning the Lord's Supper. Consequently, there was no union of the two factions then.

In 1530, the confession of Augsburg, drawn up by Luther and Melancthon, and crystallizing the new theology, was presented to the Imperial Diet. The Catholics countered with a confutation. The Diet adjourned, leaving the question still unsettled.

The Schmalkaldic articles, drawn up by Luther for another council in 1537, described the Protestant and Catholic differences. Luther became severely ill and left the conference, from which nothing important developed. Finally the treaty of Frankfurt, in 1539, marked the greatest advance of the new religion until that time. However, the question was never settled quite to the Reformer's satisfaction even to his death.

Throughout his church life, Martin Luther was an active man. When he wasn't disputing with Rome, he was busy preaching, lecturing, advising, counseling, writing, or even playing the lute, for he held that a good minister should be musical. In his tremendously busy religious life he neglected his

physical needs to such an extent that his body was ravaged with disease for a greater portion of his life.

In 1545 the report reached Rome that the heretic had died. Upon receiving this news, Luther had the death notice reprinted, explaining its great inaccuracy and heartily enjoying the joke on the Pope. In that same year he celebrated his last birthday.

The great, tempestuous Martin Luther had labored long and faithfully and was now ready to quit this life and embark for the great beyond. Near the end he said, "If I die in my bed, it will be a grievous shame to the Pope. Popes, devils, kings, and princes have done their worst to hurt me; yet here I am. The world . . . has hated no one as it hates me. I, in turn, have no love for the world . . . I am well tired of it. May God come soon and take me away."

On a trip to Eisleben to settle a dispute between two Counts, the old warrior overtaxed his strength. On February 16 he negotiated a treaty between the princes. Also on this day he preached his last sermon, speaking in St. Andrew's Church on Matthew 11:25. That night while he was preparing to retire, Brother Luther suffered a heart attack, and a short time later, with death upon him, he prayed his last prayer, closing with, "Father, into Thy hands I commend my spirit."

For a long time he was still; then two clergymen standing by asked, "Reverend Father, do you die in the faith of your Lord Jesus Christ, and in the doctrine which you preached in His name?"

With a final effort the dying Reformer answered clearly and distinctly, "Yes," and slipped into eternity, on February 18, 1546.

On February 22 last rites, honoring the immortal champion of religious liberty and leader of the Great Reformation, were held at Castle Church at Wittenberg, on the doors of which he had nailed his ninety-five theses twenty-nine years before. At the conclusion of the service his remains were lowered into the grave which had been opened at the side of the pulpit—the same pulpit used by the living master so many times before. The Wittenberg Church thus became the Westminster Abbey of Protestantism.

Martin Luther, son of Hans, was gone, but by no means was his influence dead. The Living Word, which he so boldly proclaimed, still lives and the great light of God's love continues to be shed abroad in the hearts of men today.

THE POSITIVE SIDE OF PROTESTANTISM

(Continued from page 7)

THE PROCLAMATION of Protestantism in the area of education and the intellect is stated in the words of our Lord: "And ye shall know the truth, and the truth shall make you free" (John 8:32). Thus the souls and minds of men are freed from the bondage of ecclesiastical tradition. Protestantism, however, follows through with the need for

freedom in things not ecclesiastical. The knowledge of truth is broadened to include the arts and sciences. In this reverent and spiritual study of the arts and sciences, mankind has been freed from superstition, disease, fear, and many other false notions that held him in bondage. One of the chief freedoms which he has gained through this heritage is the freedom of reverent and honest inquiry. This is especially true in the study of the physical sciences. These areas have been opened up for study without the fear that the Bible may be crumbled by discovery and without the necessity of conforming the Bible to scientific theory. On this point, it is significant that it was Roman Catholic tyranny over men's minds that created the "dark ages," and it is the Roman Catholic Church that is willing today to accommodate itself to any theory that has the ring of the scientific regardless of what adjustments or contradictions of the Bible may be involved. It was the spirit of free minds that brought about the efforts of such men as Huss and Wycliffe in giving the Bible to the people. Theirs was the spirit of Protestantism.

The third area of Protestantism's proclamation is political; it is the proclamation of the free man. The freedom of soul and mind must express itself in the freedom of will as guaranteed in a democratic society. It would be unhistorical to think that Protestantism has always operated under democratic societies. Not all Protestant leaders followed the democratic philosophy, but the basic concepts of Protestantism laid the foundation for the various democratic societies of today's world. In spite of the fact that heretics were burned at the stake at Geneva, it was the nearest to a democratic government of its day. This Genevan society was probably the foundation and pattern for the democratic society in Switzerland today, which is regarded as still the purest democracy in the world. It is true that Luther supported the feudal system in Germany and other individualistic examples contrary to our assertion may be given, but the basic spirit of the Reformation moved men toward the freedom of men politically. One is always embarrassed by the inconsistencies of men, but their philosophies are the things in which they affect posterity greatest. The immediate posterity may imitate the behaviour, but the more distant and the deeper follow the spirit and philosophy of the man. The life and influence of John Knox illustrates this point.

Though he later took on the inconsistent position of enforcing the Protestant religion by civil authority, he revealed a grasp of democratic philosophy far beyond his own age. In his arguments with Mary Queen of Scots, he expounded principles of government that were adopted in government years after his death. "His countrymen indeed have always believed that to Knox, more than any other man, Scotland owes her political and religious individuality." (*Encyclopedia Britannica*)

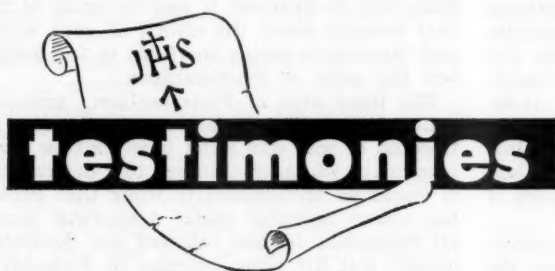
The significant point of these examples of democratic philosophy in the Reformers' thinking is that to them everything was in some way spiritually based. The authority of kings and magistrates was divinely given, and government had to come under the pattern

of Scripture. It was this tie-in with Biblical examples that caused the confusion over such matters as dealing with heretics. They were unable to understand how church men could be the heads of state and not take the same attitude toward heresy that the church must take. The manner of government in the Old Testament (and the fact that these men were political students affected in great measure by their own times) was definitely a problem to them. Though they had these confusing points in their own minds, the Reformers gave us the first definite steps toward the separation of church and state.

Protestantism today is still the greatest enemy of totalitarianism. This is true because the philosophy of free men under God forbids the domination of men in mind, soul or government. Romanism cannot qualify

because the Pope dominates the church; his *ex cathedra* words are binding and infallible. A mixture of that authority with civil authority can result in but one thing—absolute authority over men in the hands of one man. Further, if this one man is the infallible voice of God on earth, there is no reason why all nations should not make him also their head of state.

Protestantism cannot logically give such allegiance to one man or one group of men. It must proclaim the freedom of men as men. In this it recognizes an essential part of man's God-given personality, his personal will. There are many points of our heritage that are drawn from this philosophy—free speech, secret ballot, a voice in government, the right of criticism, and many others.



God Heals Hurt Back

LAFAYETTE, Ga.—I want to praise the Lord for healing me after I had hurt my back and hips. I could hardly walk and had to have help to get up and down. I was also bothered with something that made me stagger like a drunk man, but praise God, He healed me of that too.

—Francis Elders

My Path Grows Brighter

ROANOKE, Ala.—I have been on this road for 62 years, but I am not tired of the way. My path grows brighter as I travel on my way, and I see a greater need for God's people to get together in unity and fellowship with each other. He that sanctifies and they that are sanctified are all of one, but some people who claim to be are not sanctified. God's Word is true. Jesus prayed that His children would be one. God's true children do not fight each other. They live in the sweet fellowship and unity of God. I trust everybody will pray for me. I want to make it in and be able to trust God to the end. I don't know what it is to take drugs; I have only had a doctor one time in 50 years. My health is fairly good and I can eat anything I want and I sleep good.

Help me to praise God for this. Let us pray and study the Word of God more. —Sister S. F. Bowen

God Takes Care of Me

ROCHELLE, Ill.—I would like to sound a note of praise for my Redeemer. Last September 6, I had a very serious operation. The doctors thought I would not live, but I had prayed through to victory before going to the hospital. I went to the operating table with a little song that Brother Vep Ellis wrote, "He Will Go With Me All of the Way," and I knew that Jesus was with me. The doctors and nurses couldn't understand why I didn't have to have medicine or sleeping pills. They removed 2 tumors, about 40 pounds. One tumor was malignant. The doctors said that I would not live over 3 or 4 months at the most.

A few weeks back I wrote to headquarters and asked for special prayer for me. God has taken care of me all the way. I realize if God had not been with me that I would have gone to glory. I want to hold to God's unchanging hand and live a life for Him and help rescue lost souls.

Pray that God will have His way and that I will trust Him to the end of the way.

—Mrs. A. R. Willingham

God Hears and Answers Prayer

BAXLEY, Ga.—I thank God for what He has done, what He can do, and what He will do. I praise Him for the way He touched my body and healed me of a terrible feeling that would come over my body. I also want to praise God for healing my father. Praise the good Lord for hearing and answering prayer.

I ask everyone who knows the worth of prayer to please pray for God to heal my stomach trouble.

—Mrs. Elise Ahl

Behind Bars, But Happy

SHELBY, N. C.—I want to give my testimony to the Church of God so the world will know what God has done for me. I asked God if He would heal my skin from an itching and breaking out. I want to thank God in Jesus' name, for my skin is well of the terrible spots. The itching is almost gone.

I want everybody to pray for me. Although I am behind prison bars, I am free from sin and have received the Holy Ghost. Not only I, but a few more men have received the Holy Ghost and are preaching the gospel of Jesus Christ here in prison. We really have a wonderful time in Christ. Pray for us that we may continue in the faith of Christ.

—James Stevenson

The Lord Answered Prayer

A few weeks ago, I promised the Lord if He would come to my rescue and answer my prayer that I would send my testimony to the *Evangelist*. My son was in trouble but the Lord knew all about it. I prayed and asked the Lord to release him from this trouble. The Lord answered my prayers. Glory to God in the highest for His great love and power.

—A Sister in Christ



family devotions



By MRS. G. W. AYERS, Portland, Maine

Memory Verse: "But David encouraged himself in the Lord his God" (1 Samuel 30:6).

Monday, October 27

Scripture, 1 John 5, *Faith*

Hebrews 11:1 gives us a definition of faith, but verse 4 of the above reading tells us why we must put it into action. To pray and believe God's Word until we can see things though they are invisible, to hear though things are not audible, to know though there is no outward assurance, to trust until we know that He is already in the process of making it come to pass or has already granted our petition—that's faith. We are never to question God's ways and methods of bringing His will to pass, but faith makes our *uplook* good, our *outlook* bright, our *inlook* favorable, and our future glorious.

Prayer: Help us, O Father, for Jesus' sake, to measure up to all Thy requirements.

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Tuesday, October 28

Scripture, Ephesians 5, *Submissiveness*

One of the greatest needs in the lives of today's Christians is true submission to those who have authority over them, and also to the will of God. "Obey them that have the rule over you and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable to you." (Hebrews 13:17). Verses 21-24 of the above chapter tell of wives submitting to their husbands, 1 Peter 2:13 speaks of submitting to every ordinance; 1 Peter 5:5, to the elder; and James 4:17, unto God. When we pray "Thy will be done in earth as it is in heaven," do we really mean that? Our will must completely lose its identity and become so submerged and blended into His that it is no longer ours, but His. We know His will for us if we know much of His Word. Can we say with Jesus, "Not my will, but thine be done?" We must be truly submissive at all times.

Prayer: Lord, may we lift our heads high, knowing we are the ambassadors of the King, and go forth with Thy hand in ours to win others to Thy way.

Wednesday, October 29

Scripture, Philippians 2, *Humility*

"If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (2 Chronicles 7:14). Luke 14:11 reminds us that if we exalt ourselves, we shall be abased. Surely humility is akin to kindness, tenderness, and a loving spirit. To "prefer our brother" is to receive a sweet sense of fellowship with Christ. He, who is King of Glory, humbled Himself to wash the feet of a mere mortal. Let us try to grasp the greatness of our God and, in contrast, see our own smallness.

Prayer: What comfort the words, "I can do all things through Christ which strengtheneth me." May we use these words daily and work for Thee.

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Thursday, October 30

Scripture, Ecclesiastes 5, *Vows*

Ecclesiastes 8:2 adds, "I counsel thee to keep the king's commandment and that in regard of the oath of God." Numbers 30:2 continues, "If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth." Today many people seem to have forgotten the vows they made to God when they bowed and asked forgiveness for their sins. Many have not fulfilled the promises made to Him when seeking for a closer walk with Him. Some make idle promises, and the day seems to have flown when a man's word is his honor. God has no pleasure in lip service only, and He keeps a record of unkept vows. We should not regard our vows lightly. Much confidence has been broken and the cause of God has been hindered by broken vows.

Prayer: Father, so tune our lives to Thy Spirit that we may know Thy slightest wish and bidding for us.

Friday, October 31

Scripture, Ephesians 4, *Unity*

"United we stand, divided we fall" were the words of one of the greatest men in America. We know that there is strength in unity. The story is told of wild horses, which, when faced with danger, put their heads together. Thus their heels were sticking out in all directions to strike their enemy. We could profit by their example. Satan is going about sowing discord and friction among God's people. If they would realize what he is doing and would unite under God, they could force him away. Verses 3 and 13 of the above mentioned unity of the Spirit and of faith. David tells us how pleasant it is for brethren to dwell together in unity. (Psalm 133:1). That is God's plan for us. We should realize that we are a small part of the body and should use all our energies against wrong and not against right.

Prayer: How thankful we are for courage from Thee to roust out the satanic forces about us.

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Saturday, November 1

Scripture, Hebrews 10, *Confidence*

Verse 35 says, "Cast now away therefore your confidence, which hath great recompense of reward." Isaiah 30:15 says, "In quietness and confidence shall be your strength." Confidence is important; in fact, it is mentioned 38 times in the Bible. Paul said in 2 Corinthians 7:16, "I rejoice therefore that I have confidence in you in all things." Wasn't that a compliment? Solomon says, in Proverbs 14:26, "In the fear of the Lord is strong confidence: and his children shall have a place of refuge." We must have more confidence in God, in our fellow workers, and in each other.

Prayer: Father, grant unto us Thy gift of wisdom promised in 1 Corinthians 12—wisdom to know what to do in every circumstance to be of service to Thee and in bringing precious souls to Thy feet.

Paderewski, in Carnegie Hall, at the close of World War I, declared: "We shall save the world not with passion, but with compassion." The world's largest instrument of compassion today is the United Nations, with its magnificent programs for children, health, food, labor and research.

—Frank C. Laubach,

The World Is Learning Compassion
(The Fleming H. Revell Co.)

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Assorted number qualify for quantity discount

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G8578



G8548



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G8978



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